

There are many levels in practising the Buddhist teachings. Each level of practice brings benefits and happiness appropriate to the level of kusala. As for the practice of satipatthāna, it is, in fact, not difficult at all. It can be practised at any time, in any place. The difficult thing is the lack of understanding of the practice of satipatthāna. This has made the Buddhists not able to develop kusala (wholesomeness) in this particular respect.

Above all, it must be understood that satipatthāna is vipassanā bhāvanā (the development of pññā or wisdom to realise the realities which appear, as they are). It is not samatha bhāvanā (the development of tranquillity). This is the most important point. What hinders people from developing satipatthāna is that they misunderstand the practice of satipatthāna. They think that it is a kind of practice similar to that of samatha bhāvanā.

Do you have right understanding of the practice of satipatthāna? If you haven't, the practice of satipatthāna will not be possible. But the purpose of the teachings of the Blessed One on Mahāsatipatthāna is to cultivate (sati) in order to realise the characteristics of dhammas (realities) which appear, as they are. Sati is anattā (not self), it is a reality; and satipatthāna is a reality which experiences the phenomena which appear. Satipatthāna is thus most wholesome reality which is highly valuable.

The practice of Satipatthāna is a very subtle matter. It requires one to listen and consider wisely and carefully, and to contemplate correctly, reasonably, and to understand the characteristics of all phenomena which are real and appear in one's daily life, then one can practice satipatthāna. Most people think that the practice of satipatthāna is the practice of samādhi. Hence, the difference between the two types of mental development: samatha bhāvanā and vipassanā bhāvanā, should be mentioned. Both are the development of kusala, but they are of different types and of different levels of kusala.

The aim of samatha bhāvanā is to calm the mind so that it is temporarily free from lobha (greed or attachment), dosa (aversion), moha (delusion). But vipassanā bhāvanā is to develop sati so that pañña experiences the intrinsic characteristics of all realities which appear in order to eradicate kilesa (defilements) completely, never to occur again. One who practices satipatthāna sees the dangers of latent defilements (kilesa). One realizes how much one has practised dāna (generosity), how strictly one has observed the precepts, and how much one has calmed one's mind; yet, still one's kilesa cannot be completely uprooted. The Blessed One realised the noble path, both subtle and profound, which, when developed can completely eradicate defilements stage by stage. When one has developed it, then one's kilesa can be eliminated completely stage by stage. The Blessed One explained that this path, which is the sole path, is the practice of satipatthāna, which is vipassanā bhāvanā. It is the cultivation of sati so that pañña penetrates the realities which appear, then kilesa can be completely uprooted.

The Four Satipatthanas are:

Kayānupassanāsatipatthāna
Vedanānupassanāsatipatthāna
Cittānupassanāsatipatthāna
Dhammānupassanāsatipatthāna

Kayānupassanāsatipatthāna; is sati which is aware of the realities which appear to the physical body. Everyone has one's body with one all the time; one is never separate from it. So long as one is alive, one must have the body, and sati can be aware of the realities which are appearing there.

Vedanānupassanāsatipatthāna is sati which is aware of feelings. Everyone has feelings all the time: Sometimes one feels elated, sometimes one feels dejected, sometimes one feels indifferent, sometimes one feels happy, sometimes unhappy. But one never notices, one never ponders, one never realises that feelings appear and disappear, and change all the time all day long. They should not be taken for self at all.

Cittānupassanāsatipatthāna is sati which is aware of the characteristics of cittas. One has some kusala cittas, some akusala cittas. There are many different types of cittas. While one is seeing, seeing is a citta; While one is hearing, hearing is a reality which knows; it is a type of citta. Depending on the ear, hearing appears. Experiencing sound is a real and normal phenomenon happening everyday. This is satipatthāna. If one has sati being aware of mental states, one will know the intrinsic nature of citta: that citta is not self. One should not take it for self, for oneself, for a being, for a person, at all.

Dhammānupassanāsatipatthāna is sati which is aware of realities which appear and can be known. Sati can be aware of the characteristics of realities; sati can contemplate and comprehend their true nature, and has right understanding, that is, sammā dhamma of the characteristics of the realities. Of what does sati have right understanding? Sati has right understanding of the realities which appear as they are in daily life.

The reason for having mentioned briefly the Four Mahāsatipatthanas is to enable one to understand that any type of reality which appears and can be experienced through eye-door, ear-door, nose-door, tongue-door, body-door, or mind-door, is one of the four satipatthanas. When one has understood this (truth), why does one's life pass by without sati? There are realities of which sati can be aware all the time, without ceasing. If one has right understanding of the practice of satipatthāna, one should frequently practice satipatthāna in one's daily life.

Nōma-dhamma and rūpa-dhamma rise and fall away succeeding one another rapidly; and people who have not yet cultivated sati must really believe that there is definitely a self in every moment. But those who have realised, must know

the characteristics of each nōma-dhamma and each rūpa-dhamma clearly and rightly, that the realities which appear at each moment are only nōma-dhamma, the nature which knows; and rūpa-dhamma, the nature which does not know. When the world is reduced to the essentials, there are only two different realities: the reality which knows, and the reality which does not know. In the life of one who has not yet practised satipatthāna, one eats, one drives a car, one has lōbha, one has dosa. Nōma-dhamma and rūpa-dhamma rise and fall away succeeding one another swiftly. If sati does not arise, being aware of the characteristic of each reality which appears, there is no way to comprehend clearly the characteristics of nōma-dhamma and rūpa-dhamma ^{which} ~~and rūpa-dhamma also~~ rise and fall away so quickly all daylong. At this moment nōma-dhamma and rūpa-dhamma also rise and fall away. If sati is not aware of the characteristics of the characteristics of the nōma-dhamma and rūpa-dhamma which appear, one will never have an opportunity to know that lōbha arises, then falls away. Everybody has lobha. Does lobha which has arisen fall away? Yes, it does. But one does not realise it as such because one merely knows from one's study that lobha rises and falls away. One does not realise the rise and fall of lobha because sati is not aware of the characteristic of lobha which appears.

Does seeing fall away? ^{From} From one's study, one knows that seeing rises and falls away all the time. But one does not realise the characteristic of seeing which rises and falls away at this particular moment because sati does not arise to be aware of the characteristic of seeing as it is. It can be seen, therefore, that in one's daily life lobha, dosa, etc., rise and fall away quickly. But for those who have practised satipatthāna, sati can arise just as quickly in place of akusala.

Does one see at this particular moment? Yes, one does. Does one hear? Yes, one does. Does one think too? Yes, one does. It seems that one sees, hears, and thinks simultaneously. But in reality, only one citta or one type of citta arises at each moment. Seeing-citta, hearing-citta, thinking-citta cannot arise at the same time. Seeing-citta, hearing-citta, thinking-citta cannot arise at the same time. At the moment of seeing, it seems a feeling of pleasure occurs at the same time. This shows the rapid rise and fall of cittas. If a person practises satipatthāna, for him, seeing is still seeing. But his sati is aware of the characteristic of seeing. He knows that seeing is not cold, heat, happiness, unhappiness. But it is a type of ^{reality which knows or experiences. It arises and performs the function of} seeing, that is knowing or experiencing the object which appears through eye-door because it has eye as its condition. Being conditioned by eye-sense, seeing, thus, arises.

What is the difference between the cittas of a person who has practised satipatthāna and those of another person who has not? The cittas of the two people still rise and fall just as quickly because each citta comprises three very short moments called anukhanas:

uppāda khana	(arising moment)
thiti khana	(presently existing moment)
bhaṅga khana	(falling away moment)

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Nobody's citta lasts longer than this. All cittas, regardless whether of animals, of beings in human worlds, in heavens, in brahma worlds, or anywhere else, last the same length of time, that is, arising, ^{momentarily existing} ~~sustaining~~, then falling away as quickly. One who does not practise satipatthāna sees something, he takes a liking for it. One who does practise satipatthāna is just the ^{same} since like or pleasure arises because of conditions. But in the one who practises satipatthāna, sati arises, aware of seeing, or ^{of the} pleasure which appears at that moment, instead of allowing the mind to become indulged in sense-pleasures, ill-will, cruelty. This is the difference between a person who practises satipatthāna and another who does not practise satipatthāna. But the rapidity of the rise and fall of their cittas is the same. The one who practises satipatthāna has an understanding of the practice; he repeatedly and frequently listens to the teaching on satipatthāna; he knows the difference of the characteristic between the moment of having sati and the moment without sati. Instead of lobha, dosa, and moha, sati will arise, being aware of and reflecting upon the characteristic of the reality which appears. At that moment there is samma ditthi (right understanding) of the reality. No-one is able to know whose sati is arising and being aware of which type of reality appears at that moment. This is because the sati of that person arising and being aware of the characteristic of any reality that appears can be any of the four satipatthānas.

Therefore, the Four Mahāsatipatthāna is the development of sati; it is not the development of samadhi. The Blessed One taught that kāyānupassanāsatipatthāna, vedanānupassanāsatipatthāna, cittānupassanāsatipatthāna, dhammānupassanāsatipatthāna, (~~�~~) are to be contemplated repeatedly and frequently ~~to know truly the~~ characteristics of the objects which appear. This is the difference between the practice of samadhi and the practice of satipatthāna. The practice of satipatthāna is to develop sati and panna in order to comprehend the realities in daily life.

- (2) The main thing which causes incorrect practice is the lack of understanding of the purpose of practising satipatthāna. As it is known vipassanā is the highest development of kusala; it is the way which the Blessed One realised and taught to be the sole way which enables the worldlings to cultivate panna, to eradicate kilesa, and to extinguish dukha totally. For these reasons some people desire to practise vipassana but they do not understand that satipatthāna is the practice of vipassanā. Therefore, it is necessary for those who want to practise vipassanā to look into their own understanding and purpose. Most people crave for tranquillity, they want to calm their mind. This is not the purpose in practising satipatthāna. The only purpose in practising satipatthāna is to cultivate panna to know the realities which appear, to have samma dhitti (right understanding), to realise the characteristics of dhammas which appear through eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door. Panna which can eliminate ignorance and kilesa must be panna which knows the realities appearing through eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door. No door way should be excluded. Why is this? This is naturally

because those who do not practise satipatthāna do not comprehend the realities which appear through eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door as they are. If pāñña has not been developed, how can ignorance be eliminated? All kilesa can be entirely extinguished by pāñña arising to realise all phenomena which appear through eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door explicitly, perfectly, thoroughly. Then ignorance and wrong understanding can be completely eliminated.

Āramayāga

Satipatthanas are the awareness of arammas and are not limited to any particular aramanas or to any particular time or place. Pāñña is to be increased with observation, awareness of the characteristics of realities, then ignorance (of the characteristics of realities) will be eliminated. The practice of satipatthāna is the development of pāñña in order to know the true characteristics of the objects which appear; it is the development of pāñña which eliminates ignorance, wrong understanding of the realities. The practice of satipatthāna is not the practice of samādhi which is to calm the mind: shutting one off from seeing, hearing, smelling, tasting, receiving sense-impressions through body-sense (cold, heat, softness, hardness, pressure, motion which appear at the body) etc.

The purpose of practising samādhi, which is to calm the mind, is samatha bhāvanā. It is different from that of vipassanā bhāvanā. The purpose of practising samādhi or samatha bhāvanā is to pacify the mind with the intention of not cognizing, not observing, not attending to the true characteristics of the objects which appear. But it is intended to make the mind become one pointed in an ārammana so that the mind is shut off from seeing, hearing, smelling, tasting, receiving any impressions through body-sense. Therefore, those who want to practise samatha bhāvanā and those who practise satipatthāna must rightly understand the purpose and the methodical practice of samatha bhāvanā and vipassanā bhāvanā. Then they will be able to practise rightly and obtain right results. If one practises satipatthāna with the samādhi method or practises samādhi with the satipatthāna method, one will not attain to anything at all.

The practice of satipatthāna and daily life are inseparable. The practice of satipatthāna is the subtle development of pāñña. To have a clear understanding or to realise the characteristics of the phenomena by listening to or studying satipatthāna only once is not possible.

Therefore, listening to Dhamma or studying Dhamma is greatly essential and beneficial. In one's daily life, if one does not listen to Dhamma, one's daily life will accumulate conditions which will cause more akusala dhamma to arise than kusala dhamma. For this reason one should listen to Dhamma frequently. Even during the time ^{when} the Blessed One had not yet entered pārinibbāna, people went to attend to his teachings wherever he was. Listening to Dhamma will be conditions for the practice of Dhamma: for both the purification of the mind and the development of pāñña.

Those who practise satipatthāna are aware of the characteristics of nāma-dhamma or rūpa-dhamma at that moment. With increasing, quickness, skill and knowledge of citta, they realise that although at a particular moment their body and speech have changed for the better, that is there is the purification of the behaviour of the body and speech, this is not because of self. It is only a type of nāma-dhamma and a type of rūpa-dhamma which arise true to the knowledge and understanding which they have obtained from their studies. For those who practise satipatthāna, the increasing sati will eliminate kilesa which appear through body, speech, and mind. When sati arises, it is aware of the characteristics of cittas which sometimes are kusala, sometimes are akusala; and any moment in which they are about to do wrong through body, through speech, sati which arises at that particular moment will be able to make them refrain from wrong-doing through body, or through speech.

One who is going to practise satipatthāna must rightly understand how different the moment without sati and the moment with sati is. If the difference is not understood, the practice of satipatthāna is not possible. One will go on being without sati. Or one may try to be watchful (of one particular object) to cause sati to arise. This is definitely not the practice of satipatthāna. It is necessary therefore for one to comprehend correctly the difference between the moment without sati and the moment with sati. The moment without sati is the moment in which there is no awareness of the characteristics of the realities which appear in daily life and no awareness of the moments in which the characteristics of seeing, hearing, etc., arise and they are taken for self, a being, an animal, a person who hears, sees....etc. The moment with sati is the moment in which there is awareness of the characteristic of an object which appears through one of the door-ways: eye-door, ear-door, nose-door, tongue-door, body-door, or mind-door, without forcing or specifying. Do not select, watch or desire this or that arammana, because if the practice is done in this manner, sati cannot be experienced as anattā. The moment with sati, therefore is the moment in which the characteristics of realities are experienced as they are, for instance, the moment in which a smell appears, there is awareness of the characteristic of the smell which appears through nose-door and there is a comprehension that no being, no person, no self can be found in the smell and there is awareness of the experiencing of the smell at that moment as a reality which only experiences the smell. There is no being, no person, no self to be found in the experiencing of the smell.

The phenomena which are real and not self, have different characteristics the realities which have the characteristic of knowing, and the realities which have the characteristic of not knowing*. The knowing realities know (objects) through eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door. When sati arises, it is therefore a type of reality which is aware of a phenomenon appearing by way of eye-, ear, nose, tongue, body, or mind. Real phenomena can appear and can be known through eye-door, ear-door, nose-door, tongue-door, body-door, or mind-door. They can be proved at any moment. While sati is aware of the reality which appears through body-door, pññā will begin to realise that

the coolness which appears is only a type of reality. It can neither be taken for oneself nor for belonging to oneself. The Noble Eightfold Path comprises *sati* and *pāñña*. *Sati* is a reality which is aware of the characteristic of a phenomena which appears. While the characteristic of coldness is appearing, *sati* is exactly aware of the characteristic of coldness, whereas *pāñña* comprehends in order to realise clearly that coldness is not the knowing reality and the knowing reality of coldness is not coldness. *Sati* is aware of and *pāñña* comprehends the reality which appears at that moment so that ignorance, wrong understanding which used to take each reality as self will be eliminated. Because of our wrong understanding, when coldness appears we take it for self or the feeling of coldness for self. But in truth, they are the characteristics of each *nāma-dhamma* and *rūpa-dhamma* which conditions one another to arise and then fall away. Coldness disappears, the knowing of the characteristic of coldness also disappears. But *pāñña* must be developed to be quicker, sharper, and more comprehending. This is the practice of *satipatthāna*. Therefore, it can be seen that the practice of *satipatthāna* which will give rise to *vipassanā* (wisdom), clear comprehension of the intrinsic nature of each type of reality which appears through each door-way is not a simple matter at all. When one listens to the practice of *satipatthāna* repeatedly, frequently, one then ponders over it and understands it with reason, this will cause *sati* to arise little by little to know the characteristics of *nāma-dhamma* and *rūpa-dhamma*. The important point is that one must not misunderstand that only certain realities are *satipatthānas*. One must correctly understand that all realities which appear through eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door are *satipatthānas* depending on which reality arises to be aware at that moment.

The development of *pāñña* to become sharp, strong, clearly comprehending the realities is completely to uproot *kilesa*, never to arise again. It is not only the temporary abandonment of *kilesa* through *samādhi*. *Kilesa* will be completely eradicated by developing *pāñña* to be sharper and sharper. If *pāñña* does not explicitly comprehend the realities as they are, *kilesa* cannot be uprooted. *Kilesa* which appears and disappears will keep re-appearing in the cycle of one's life.

Being one who constantly practises *satipatthāna* is to be aware of the reality which appears at this particular moment: *sati* is aware of the reality which sees, or hears....etc., and it is to develop *pāñña* with observation and comprehension of the reality which is appearing. Other people will not be able to know whose *sati* is being aware of which. This is because realities are normal phenomena which arise because of conditions. Normally there are conditions which cause *lōbhā*, *dōsa*, *mōha* to arise succeeding one another rapidly. Although *lōbhā-cittas*, *dōsa-cittas*, *mōha-cittas* arise and fall away successively, rapidly, unceasingly, if the practice of *satipatthāna* is understood, *sati* will arise now and again interrupting the process, being aware of seeing, of hearing, of sound, of coldness, or of heat etc. When *pāñña* grows to comprehend increasingly, more skillfully, more clearly, the characteristics of *nāma-dhammas* and *rūpa-dhammas* which appear then one is more detached from taking realities for self. Other people are unable to know how keen *pāñña* of that person has become.

therefore it is not possible for other people to know the moment in which a person attains the virtues of ariyan sainthood. People who do not practise satipatthana sit, lie down, stand, walk, eat, see, hear, drive, think about all sorts of things with lobha, dosa, moha when their minds are not on dana (generosity), sila (morality) and bhavana (mental development). On the other hand, people who practise satipatthana also live normally according to their conditions. They act in the same normal ways: standing, walking, sitting, lying, thinking, doing their work, driving....But lobha, dosa, moha do not arise succeeding one another as before because sati arises being aware of the characteristics of nama-dhamma or rupa-dhamma which appears at that moment beyond the knowledge of other people. When sati arises frequently, repeatedly, and is aware increasingly, more skillfully, more quickly of the characteristics of nama-dhammas and rupa-dhammas which appear as they are, it becomes stronger more powerful. Sati and panna become steady, unperturbed to contemplate nama-dhammas and rupa-dhammas which appear as they are, regardless of where that person is or what he is doing.